

# 3 Anc answer

Syn. 8. 56. 50

to ane Epistle written by Renat  
Benedict, the Frenche Doctor, profes-  
sor of Gods worde (as the tra-  
nslator of this Epistle calleth him) to John  
Knox and the rest of his brethren  
ministers of the word of God;  
made by David Feargusone  
minister of the same  
word at this pre-  
sent in Dumfermling.

X. 47

16. 2

Psalme. 8.

Out of the mouth of babies and  
sucklings haste thou ordeyned  
strength, because of thine enimie-  
es, that thou mightest still the  
enimie and the auenger.

Imprinted at Edinburgh,  
by Robert Lekpreuik.

Cum privilegio.

1563.

The Prenter to the Reader.

**A**s that it wes long after this E-  
pistle wes wzitten and translated,  
before it came to his handes that answer-  
ed it. So wes it long after it wes answer-  
ed before it came to my handes to prent,  
when therfore (good Reader) thou shal-  
se so much tyme pas ouer betwix the tras-  
lating and answering, and betwix the an-  
swering and prenting: impute it neither  
to his negligence that gladely wold haue  
answered it soner if it had comen to his  
handes, or yet to myne, that als gladely  
wold haue prented it, but rather take in  
good worth bothe our laboures, taken  
to thy comfort, whosoever thou be that  
readeth it, to purge thy hart from  
error, imbrace the treuth and  
believe it to the glorie of God  
and thy Saluation, in  
Christe Iesus, to  
whose protectiō  
I comit the,  
now and  
ever.



157399



Dauid fearguſſone vnto the  
Reader wiſheth grace mercy  
and peace from God the  
Father, and from our  
Lord Ieſus Chriſt  
with y<sup>e</sup> ſpirit of  
righteous iu-  
dgement.



**D**ane not interpriſed ( belo-  
ued brethre in Chriſt Ieſus )  
to answer this Epiſtle as one  
more able ſo to do, then the  
reſt of my fellowes in office:  
but rather driven therunto by the vn-  
ceſſant requiſt of ſome zealous and god-  
lie perſones, who brought it to my hādes  
for that purpoſe, after that it had bene  
carried as a matter of great importance  
from one place to an other: & ſo at length  
( tranſlated by an certane Freit out of la-  
tine into Engliſh in fauor of ſuche perſo-  
nes as he thereby wold gratifie ) it wes  
greatlie boſted of: partlie therefore to ſa-  
tisfie the reaſonable requiſt of the afore-  
ſaid perſones, and alſo to ſtop the mouth

What mo-  
ued me to  
wryt.

## The Preface.

of the aduersarie frome further bragging  
but chiesly for the discharge of my consci-  
ence in the office whereunto God hath  
called me. I haue occupied my pen in  
answering as after followeth. And al-  
though this pithles Epistle haue lytle or  
no strength to deceaue any that haue but  
meanly teased of the treuth, yet because  
it may be a peice of help to hold them stil  
in error that are as yet within it ( in my  
iudgement it wold not be past ouer in si-  
lence ) nether do I know whether any  
man hath vnto this hour answered it or  
not. For asmuch as I se it a thing which  
all learned men will not onely laugh at,  
and so contempe it, as not worthy of an-  
swer but also iudge it suche a mater as  
they will spend no tyme vpon, seinge  
that they may be better occupied nor to  
answer a foote accordig to his folie: but lest  
he esteame him self wise in his owne co-  
ceite. I haue thoght good to write sum-  
what in this mater: vnto the which wri-  
ting I haue added my name, not for vain  
glorie God knowes, but to this end one-  
ly, that when the Reader shal find the  
reules of Rethorick transgressed, and or-  
nate Eloquence omitted (no man be bla-  
med

1 ioh. 26

why I ha-  
ue expres-  
sed my na-  
me.

## The Preface.

3

med but I allone (moreouer if it shal hap  
pen that I be sumwhates longer then ye  
wold wishe, werie not yet I beseeche you  
to reid it to the end, for certanely as I  
suppose no man is able fully to answer  
this ordozles confused Chaos without  
many wordes. To the end therfor that  
ye may the better vnderstande the ma-  
ter (because this mans letter kepeth no  
certane ordor) so far as the confusions  
of it will suffer. I haue deuided it,  
and that in four Sectionis: first  
writting his wordes faithfully as  
they are translated, and there-  
after my answer. Fair well  
deare brethzen in Chryste  
Iesus our onely con-  
fort, and iudge with  
equitie,



# Their followe

eth Renats Epistle the  
first Section.



**E** loue of Christ ( most cli-  
ing me ) & no small desyre of  
Saluation vnto you all, con-  
trinis me to warne and pray  
you frome the bottome of my  
hart, that ye intruse not nor bring not in  
an strange doctrine and vncouth, in the  
Church of God. Aliene and inpertinent  
( after the iudgemēt of all wise and good  
men ) to Gods word & consuetude there-  
of, ather for the fauoure of the people,  
oz for vaine and trāsitorie glorie, that is,  
that ather ye may be esteemed the more  
wise and cūning of some ( and receaued  
as they say in bothe their armes ) oz els  
that ye may thereby get and gather to  
your selues riches. what tempt ye I  
pray you to do, what is ( I beseeche you in  
Christ Iesu ) this your beginning, loke  
well

I pray you how great is this your boldnes, to professe a new doctrine against the antiquitie consent and vniuersalitie of Religion, without any plaine testimonies or auctorities of holy Scripture, or of Christiane Authores, ancient and tryed in learning and godlines.

**D. feargussones answer.**

**I** t wold appear at the first sight to me of small iudgement and learning, that the cause that hes moued you to write, were verray godly and charitable. Forasmuch as ye say that the loue of Christe, and the saluation of vs all hes contrined you thereto: but when the mater is tried with treuth, the contrarie will sone appear. It will please you therefore to giue vs leaue a lytle to try what kinde of loue this is that hath moued you, and what frute it bringeth furth, and then I truste bothe ye and others (if ye haue eyes to se) shal easylie perceaue this loue to be preposterus and carnall: I will say no wors til I haue better oportunitie, and list that ye should think that we deale to austerialie with you at the first: I wold ye vnderstande that the Spirit of our God hath ca



## The answer to

manded vs in his Scriptures (berray  
math. 24. stratelie) to be war of deceauers and not  
to harken to fals Prophets, but rather  
1. Thon. 4. to try the Spirites whither they be of  
Deuter. 13. God or not, yea, and suppose the Pro-  
phet shew a wonder or a myracle, if his  
doctrine be fals we are forbidden to cre-  
deit him. If then we aught not to beleue  
him to be of God that workes mirackles  
If his doctrine persuade vs to Idolatrie  
how much les ought we to beleue that this  
is the trew loue of God that moueth you  
to write, when as your doctrine and ad-  
monition tendis to nothing els through-  
out this Epistle, but to draw vs from the  
trew worshipping of oure God in Spi-  
rit and veritie to serue him according to  
manns inuention by Idoles and Idola-  
trie. And althogh that I wold grant vn-  
to you, that this your loue were euen to  
Christ & godward without any hipocry-  
sie, yet I dar boldly say that it is als pre-  
posterous as Peters loue wes to Christe  
whene as he exhorted him to fauor him-  
self & not to suffer the death of the Crosse.  
math. 16. For the which Christ calleth him Satan,  
nether fear I to affirme that Peters loue  
to Christ (which ye do se hear damned)  
wes

# Renat. Be. Epistle. 5

wes als trew loue as it that moued you  
 to write which suppose it be vnfeinzeit, is  
 nottheles als voide of knowledge as the  
 zeal of Daules brethzen, for whome he  
 prayeth moste effectuously in his Epistle  
 to the Romans. This much I haue spo=  
 ken of the nature of your loue to Christe,  
 to the ed that the treuth may appear, and  
 that ignorants be not deceaued with the  
 name of loue, for trew loue indeid which  
 proceadis of faith and knowledge. It is  
 dangerous in deid to giue haistie credeit  
 to all such as haue the name of Christ hi=  
 pocriticallie in their mouthes: for he him  
 self affirmeth in the Euangle of Mathew  
 that their shal come many and abuisse his  
 name and that so craftelie, that if it were  
 possible they should deceaue the verray  
 elect. These men are we expressedly for=  
 bidden to beleue. The desyre that ye bear  
 to our Saluation is no better nor your  
 loue, but in all pointes is lyke vnto the  
 desyre that the Pharisies had vnto the co=  
 uersion of the Gentiles, for the which the  
 Lord Iesus pronounces an extreme wo a=  
 gainst them in these wordes. wo be vn=  
 to you Scribes and Pharisies, Hipocri=  
 tes, for ye compas sea and land, to make

Rom. 10

math. 24

math. 23

## Alne answer to

math. 23.

one of your professione, and when he is made ye make him the child of hell twofold more then your selues. Your admonition in desyring vs not to intruse an strange doctrine, we verray gladely admit. For as yet we haue taught nothing (nether are in tyme cuming mynded to teach) that hes not agreed, and shal fully and i all pointes agre with the infallible treuth of Gods eternall veritie, to the more euident manifestation whereof we haue set out in prent a general confession of our faith and doctrine, with the which who so is not contented, let them shew the cause out of the word of God, and it shalbe amended. Ye name generally all wise and good men to be against our doctrine, & that also it disagreeeth with Gods word, and yet in the mean tyme ye bring furth no man for your prufe nor any sentence out of Gods word for your defence. The next tyme therefore that ye write let vs hear these good mennis names that agreeeth not with vs, and the sentences of Scripture that be against vs (for we can not answer to nameles me and wordles sentences) and then I truste by the grace of God that ye shalbe answered accordinglye,

# Renat. Be. Epistle. 6

accordinglie, for pleased be God we be ready to giue a reckning of that hope that is in vs, to all men that demandeth it.

There be twa things that ye charge vs with, the first is, that we hunt for the fauor of the people, the next that we studie to gather riches, the which accusations God knoweth are manifest fals. That the first is fals, all men may se that are not wilfully blind, for he that hunteth for the fauor of the people must bear with their vice, the contrary whereof the verray beid it self testifies in vs. what person or persones haue we spared to reboke openly, of what estate soeuer they were of, if we knew the to be vicious. And where the Magistrat is godly we procure at his hand the punishment of whoredome, drunkennes, blasphemie, Idolatrie, mourther, chist, and all other vices as the worde of God prescribes. For we know as sayeth the Apostle, that the Law is good, being laughfully vled, so that suppose the Law hath nothing to do with the iust man, yet it serueth well to punish the lawles and disobedient, the vngodly & the sinners, the vnholly and prophane, the murtherers of fathers and mothers, the hozemong-

1. Peter. 3

Fals preachers speke to the people pleisur things

1. Timo. 1.



## The answer to

ers and buggerers, the liers and perjured persones, or to the punishmēt of any vther vice that is contrarie to holsome doctrine, which is according to the glorious Gospell of the blisshed God, comitted vnto vs. And where their is no magistrat that obeyth the voice of God (as to few there be the more to be lained) we vse to expell such pldes as are aboue witten, by excommunication out of our Congregations ad from the communion of the faithfull. This is not the meane to win the fauor of the people, I am assured except they be altogether godly, for then the rebuker of their vice is the more beloued of them, as sayeth Salamon. Rebuke the wise and he will loue thee, and be the contrary he that reboked the wicked perchalet his hatred, nether fear I to asfirme that the greatest number of carnall Gospellers in Scotland this day hateth the Ministers of the Euangle, for no vther cause thē for their scueir reboking of vice, for the which I for one, that writeth this answer, am hated to the death, but God is with me, and therefore I fear not who be against me. The second whereof ye accuse vs (I meane the gathering of riches),

Prouer 9.

whairfor  
the carnal  
gospellers  
hateth the  
ministers.

Roma. 8.



# Renat. Be. Epistle.

7

riches) is so impudent a lie, that all men may perceave it to haue proceeded of the Deuil, the author of lies. Thou art neuer able to proue that ener any Minister in Scotland had a brybe of any man in the earth for any cause, yea, and I dar say for my own part (and am assured my breithē may say no les for their parts) with Samuel whose Or, whose Assē, haue I taken or whom haue I done wꝛdg to, or whom haue I hurt, or of whose hand haue I receaued a brybe to blind myne eyes therewith, tell me and I will restore it: but so far absent are we from gathering of riches, that the greatest number of vs haue liued in great penurie, without all stipēd some twelf moneth, some eight, and some half a year, hauing nothing in the meane tyme to susteane our selues and our families, but that which freindes haue giuen vs, and that which we haue borrowed of cheritable persones vntil God send it vs to repay them. Ye strife fast to shift this fault from your selues to vs, but I muste walken you vp because herein ye appeare to me to be fast a slepe. Haue ye forget the insatiable greedines of your Hopes the Antichristes of Rome & of you his chap-

1 Samu 12

## Ane answer to

men. Remember your self ( omitting the  
rest for tediousnes ) of Pope John the 23.  
of that name ; called before Jacobus Ca-  
turtensis, and of Clement the. 5. of that  
name called before, Bertrandus Gottho.  
The one of these I mean John left behid  
him in his treasure more abundance of  
gold as sayeth Baptista Platyna nor any  
that euer wes Bischop of Rome did be-  
fore him ; some sayth 25. mylzeon but I  
will write the least, which is. 25. M. pe-  
cis of gold , the other I meane Clement  
at his coronation , which wes at Lyons  
in France ( for then wes the court of Ro-  
me trāslated to France by this same Cle-  
ment ) lost of his attyre stroken from his  
hois by a certane fall of the toun wall by  
which also John the Duke of Bertanzie  
and diuers others were slaine. In this  
tumult I say your holy father Clement  
lost a Carbunkle ; worth , as sayeth the  
same Platyna , sex thousand crounes.  
Remember your self who are gatherers  
of riches , Christ and his Apostles who  
had not so much as to rest their head vpo  
to pay their tribute: nor gold nor siluer in  
possession, & we his ministers that suffe-  
reth affliction and penurie , and whither  
this

Pope John  
new treas-  
ure four xxv.  
thousand  
pieces off  
gold.

Clementis  
Carboun-  
kle: worth  
sex thous-  
and crow-  
nes.

Math. 8.  
Ibid. 17.  
Acts. 3.

# Renat. Be. Epistle. 8

this faute of couetousnes may iustly be  
laide to our charge or poures, I bid you  
remember your self againe, yea, and more  
ouer I dar be bold to say that these same  
two forenamed Popes had more riches  
then all the Ministers of the Euangel in  
Scotland and Ingland bothe are valze-  
ant of in temporall gear at this houre.  
Whither wes it Aristippus or Diogenes  
that hunted for riches, Diogenes that  
liued on etbes or Aristippus that wai-  
ted on the Court of Dionisius? So whi-  
ther is it we Ministers of Gods worde  
that liueth in penurie, as I haue said, ta-  
ken vpon vs the indignation of Princes  
together with the hatredte of the People,  
for speaking of the veritie, & ar nothig els  
but as shepe appointed to the slaughter,  
desyring nothing for all these foresaides,  
but that we may be suffered to reteane the  
true worshipping of our God and his  
Christ, as we are taught in the Scriptu-  
res, whither is it we or ye impudent and  
shameles shauillinges that hunteth for  
riches, we that speaketh the treuth frelie  
without respect of persones, or ye fals  
flatterers who for the maintenace of your  
belles careth not to go to euerlasting da

Two Po-  
pes richer  
in geir the  
all the mi-  
nisteris of  
Scotland  
& Ingland

psal. 44.

## Ane answer to

1. Reg. 18

Luke. 14.

Sala. 1.

nation. It wes more lyke that baalles chaplanis (that eat at Iesabels table) serued Mammo, then Eliah and the hundredth Prophets that for the tyranny of this cruell Quene durst not walk abroad, but were fed in caues (by Obadiah Ahabes Stewart) vnder the ground. But ye do well to charge vs with lies, because ye haue nothing iustly to accuse vs of. Ye ask of vs what we attempt to do, we assure you (by the grace of God) to rute out superstitious and pestilent Papistrie, and in place thereof to plant sincere and wholsome veritie, contained in the booke of God. Ye desyre vs to looke to our beginning, God be pleased we haue laide our compt long ago, what this labour wil cost vs or euer we begouth to put our handes to it, nether comioned we with fleshe nor blood in this case. Ye affirme that this is a great boldnes of vs to profess a new doctrine, contrarie to antiquitie, consent and vniuersalitie of Religion, hauing for vs nether Scriptures nor ancient Authoers, if this your affirmation were trew, certainly our boldnes were to great. It is an easie mater to you to speak so, but ye will not find it so easy to proue,



# Renat Be. Epistle.

9

prone. It hath bene the wonted and accustomed vse of Sathan, from tyme to tyme, to slander the treuth with nouallie, and deck fallshedd with antiquitie & consuetude, perswading men that the doctrine of Saluation is suche newfangled fantasie, as neuer hath bene hard before in any place. Thus did the wise and cunning Philosophers of Athenis call, Paines doctrine. May we not knowe (said they) what this new doctrine is, whereof thou speakest? And certainly the rude multitude are easylie perswaded that it is so, for as sayeth Tertuliane. Veritas peregrina est in terris. that is to say the veritie is a stranger vpon the earth, & it is no wonder althogh a stranger be misknown, so althogh the treuth appear vnto you to be new doctrine (that so long hath bene mislaid vpon in fallshedd) I mierruill not. But I wolde ye knew that we teache no other doctrine then is contained in the Law, the Psalmes, the Prophets, and the Euangel, yea, euen that same that. S. Iohn testifieth to haue bene, Ab initio. that is, from the beginning. Moreover we offer vnto you with the aforesaid Tertuliane, that the oldest religions (whiche

Actio, 17.

The treuth is one stranger to earth.

1. Thon. 1.

Tertulian in his Apologies for the christians.



## Ane answer to

James or  
gains the  
Genile.

ther oures or yourres ) preuale. Ye booke  
much of antiquitie, but when the mater  
is tryed it will appear that ye haue lytle  
for you, yea, your moste precious geare &  
eldest constitutions will appeare, to be  
that thing that they are in veray deid, to  
wit, beggetly cerimonies inuēcted by the  
foolhardy and rashe conceit of man, with  
out the warrand of Gods worde, or any  
exemple of that first or primatiue Church  
moste happely planted by the Apostles &  
reuled by the holy Ghoste, for long after  
the primatiue Church, and many hūdrēth  
yeares after that the word wes preached  
in Rome, yea, of poore preachers of the  
Gospel, or Bishopes call them as ye list,  
and then Archebishops, and last Patri-  
arches (for be theis degries they ascended  
to the beastes saite ) there wes in Rome  
past. 66. in nomber, or ener there wes a  
word that any man durste clame to him  
self the name of vniuersal Bishop or head  
of the Church, after so many Boniface the  
thrid of that name, obtined of Phocas the  
traytor, that slew his master, Mauricius  
the Emperour together with his wife  
and children, of this bloody Judas, the  
ambitious beast, Boniface obtined ( I

There were  
bishops  
in Rome:  
or euer  
there was  
ane Pope

Phocas,  
the traytor  
murderer  
the first  
pope.

say)

say) to be called the head of all Bishopes  
 and the Church of Rome the mother of  
 all Churches, and this was done in the  
 year of God, sex hundredeth and senen, or  
 therby. This long the Church of God  
 laked this monstrous head from whome  
 to the rest of his successors and you Bap-  
 tistes their members, all poysoned descen-  
 ded, as frō the natural head of mans bo-  
 dy ather good nutriment or euil humors  
 discendeht to the rest of the members.  
 The visible head of your kingdome is no  
 older, iudge ye then of the mebers there-  
 of, and increas of the body. For after that  
 with great contention (as sayeth Plati-  
 na) this mater was granted by the afore-  
 said traterous vsurper of the empyre, yet  
 did verie few for a long time acknowledg  
 this tytle of the head of the Church to ap-  
 pertain to any one earthlie mā, but rather  
 withstode it to the vttermost of their pow-  
 ers, and this chiefly did for the most part  
 all the Churches of Grecia, and of the  
 East, lykewise did many vther Churches.  
 vntill that the strength of this beast was  
 such as at lenth compelled them tyranni-  
 cally to comit fornication with her, after  
 that she had shaken of the rock of lawfull

## Ane answer to

Thess. 2

say. 47

poca. 18

obedience to Kings and Emperours ( as  
their proud Decrees whiche afterward I  
wil inier shal proue ) and had exalted her  
self aboue all that wes called God, and so  
sat as one that promised vnto her self ne-  
ther sorow nor wedowhead, but rather  
cōtinual prosperitie, and might do whatso  
euer she lyketh, as these wordes followig  
Taken out of your own law shal testifie.

*Papa dicitur habere celeste arbitrium et ideo  
etiam naturam rerū immutat substantialia vnius  
rei applicando alii / et de nihilo potest aliquid  
facere / et sententiam que nulla est aliquam  
facere / quia in his que vult ei est pro ratione  
voluntas / nec est qui ei dicat cur ita facis / ipse  
enim potest supra ius dispensare / et de iniusti-  
tia facere iusticiam corrigendo iura et mutando  
nam plenitudinem obtinet potestatis.*

These wordes are written in the firste  
boke of that blaiphemo<sup>9</sup> wolome gather  
ed by one Raymond, and called the decre-  
talis of Gregorie the 9. in the 7. tytyle and  
.3. chaunter therof, the tytyle is called,  
De translatione Episcoporum, the chaunter begin-  
neth with this word, Quanto. These wor-  
des I did find in ovid in many notable  
writers that writeth against your hope,  
but because I delyte not to make repozt  
( much les to commit to writ ) any thing  
by here say, and also, that firste when I  
red

red them, it appeared an incredible matter to me that euer the Deuill could so far blind any man that he wold break furthe in this plaine blasphemie, so grosse that all men may perceauie it ) I therefore deferred the writing of them vntill I did find out these same decretales wherein I red these wordes before writtē and thereof toke boldnes to affirme that whiche I did se and reid, the inglish wherof is this, als neir as I could translate it. It is said that the Pope hath a heauenly iudgemēt, & therefore changeth the natur of things, applying the substance of one thing to another, and of nothing he can make something, and of the sentēce which wes noght as he can make it somewhat worth, for in those things that he list, his wil standeth for realone, nether is there any man that may say vnto him, why doeth thou so? for he may dispence with the Law, and of iniustice, may make iustice, in amending or changing the Lawes, for he hath gotten the fulnes of power. which of you are so shameles as to stand in the defence of these wordes? or rather who seeth not that this is that same mouthe that the Prophet Daniel affirmeth, should speak

O diuels  
lishe  
presumption.

Daniel. 7



## Ane answer to

presumptious things, this is the plesand doctrine that procedeth from this monster, whose beginning ye haue hard, whose increas and growth to the hight I coulde declare, out of their own Histories ( if it were not redious ) whereout of ye might easylie perceane how fallsie antiquitie, by them, is applyed to their new forged religion in the deap dongeon of Sathans workehoues, and practised by them, his members and Lustrennets, hear in earth. But when they find in our Congregations that thing vsed which Gods worde hath not taught vs, then boldlie accuse vs of noualtie, and vnto that tyme, best it is to hold their peace list they be found inuult accusers. As to the Doctors I neither contemp them, nor yet do I bulde my faith vpon them, because they were but men, and in their writings many thinges amis to be found, as Augustine (indeid the verie best of them in my iudgement) testifieth in diuers places & chiefly in his retractations, in these wordes

Augustine  
in his Re-  
tractatiōs

Negare non possum nec debere / sicut in ipsi  
maioribus / ita multa esse in tam multis opuscu-  
lis meis que possunt iusto iudicio et nulla re  
meritate culpae. Beholde freinde that

Augustine



Augustine doeth not deny that there be many thinges in his volonies that may by iust iudgement, and without all temerite be found fault with. Finally because of all that hitherto ye haue written, and I haue answered, ye haue inferred no proufe of Scripture but naked wordes of your owne. In this case I say with Hierome. Quod de Scripturis nō habet auctoritatē eadem facilitate contempnitur qua probatur. That is to say that thing which hath not his authoritie out of the Scriptures, als easylie as it is prouen, als easylie may it be reiected.

hierome  
vpon ma  
theu 19  
23. Chap.

Renats Epistle the  
Second Section.

**T**his a lytle I beseech you take head and enter in your selues by diligent reasoning, putting away all mist of affection from you: say I require you by the mercy of God and Christ Iesus loue towards vs all: where is it red in the holy write, ather in old Testament or new, that the masse that is the conswete Sacrifice of holy Kirk is abhominacion, or any thing sounding to Idolatrie: where or in an of so many Counsels holden in

## Answere to

the Kirk of God? where in any learned  
or tryed authorities? Loke? neuer treuly,  
alledge the place if ye can, which verilie  
neuer an of you could euer yet do. I mer-  
uel therefore why ye affirme that doctrine  
with so great clamor, with suche ardeur  
as it is beleued, yea, with so great labou-  
res, to the perrell of so many Christiane  
soules, and to your own (I feare) per-  
dition: contempning the prudent autho-  
ritie of all good and learned men, which  
doctrine hath no certane probatiō except  
that ye wold think your owne exposition  
of the Scripture (that repugneth mani-  
festlie to all clineing mens) yneough for to  
conferme a new doctrine of Faith and  
Religion.

### D. Feargullones answer.

**A**ll mist of affection set asyde, ye  
require vs by the mercy of God  
and Christ Iesus loue towards vs all,  
to shew you, where the masse is called  
abominatione or Idolatrie, in the old  
Testament or new? whereunto we an-  
swer, that when ye find this worde masse  
ather in the old or new Testament, then  
shal we proue it to be Idolatrie. This  
might

The name  
of the  
masse  
is not in  
the Scrip-  
tures.

might serue you right wel for an answer,  
and should be also vnto you such a desyre  
as I am assured ye were neuer able to ac-  
complish. But in the meane tyme vntill  
ye find it, list this might appeare rather to  
be a shift nor an answer: we say and sta-  
the doo affirme, that wheresoeuer the  
Creature ( or the thing that is made ) is  
worshipped ( in the place of the Creator,  
and maker of all ) that there is Idolatrie  
committed contrary to the cōmandiment  
of God, who hath said, thou shalt worship  
the lord thy God, & hi onely shalt thou  
serue. But in the masse there is worship-  
ped bread and wine, corruptible Creatu-  
res in the place of God the Father, and  
Christe his Sonne, as ye can not deny,  
wherefore it followeth that the masse is  
Idolatrie, this argument ( which I haue  
out of Gods worde als well old Testa-  
ment as new ) whē ye haue refelled which  
wolbe ( ad grecas calendas ) then shall ye  
haue others. Ye call your abhominable  
masse the conswete or wonted Sacrifice  
of holy Church, the wonted Sacrifice of  
your Malignant Synagoge of Sathan,  
I confesse it to haue bene euer since the  
dayes of your Pope Agattho the firste,

Deute. 6.  
mathe. 4.

The masse  
Idolatrie

## Ane answer to

whose orator John the Bishop of Portu-  
ens to haue bene the first that euer song  
or said a latine masse, Platina the Popes  
owne Vnato in his booke, *De vitiis Pon-*  
*tificum.* affirmeth in these wordes, the  
Counsel being ended (this wes the 6. ge-  
neral Counsel holden in the year of God  
681.) that thanks might be giuen vnto  
God, that of the two Churches had made  
one (meaning the Greake and the Latine  
Church) the octaue of Pasche John the  
Bishop of Portuens in the presence of  
the Prence and Patriarck, and people of  
Constantinopol celebrated a latine masse:  
all that were present for the tyme allow-  
ing it (so easylie are men deceaued) this  
long to wit 681. yeare wes the Church  
without this Sacrifice which yet differed  
far from it that wes in our dayes, for it  
wes almost 7. hundred yeares after this  
or euer the people were commanded to  
worship it, for that wes done by Hono-  
rious the 3., who wes Pope the yeare  
from our Redemption. 1216. thereafter,  
when it wes worshipped as a God, the  
Deuill did find the meanes that this new  
Idole shoulde be caried Solempnitlie,  
throughtout all countreys, vpon a peculpar  
day

Hono: 3.  
firste orde  
made the  
masse eate  
to be wor-  
shipped.

# Renat. Be. Epistle. 14

day dedicat to that Histrionicall gyle, cal-  
 led Corpuschristies day. The instruments  
 that the Deuill vseth to this labour, were  
 Urbanus Pope of Rome the 4. of that  
 name, and a certane Religious woman  
 called Eua, and it came to pas as ye shal  
 hear. The aforesaid Urbanus (Pope in  
 the year from our Redemption 1261.) had  
 the aforesaid superstitious Eua in fami-  
 liar acquaintance. before he came to the  
 heastes saite, who seinzeed her self to hane  
 had a reuelation from heauen, cōcerning  
 the dedication of a festiual day to the Po-  
 pes God of bread in the masse, the maner  
 and Circumstances of this reuelation, she  
 wrote to Urban⁹ at length, desyring him  
 to performe her vision, which he did with  
 out delay, cōfirming it with a Bul which  
 for lenth I omit. The Church was a  
 thousand two hundreth thre score and one  
 year, without this Idolatrous gyle, this  
 I wrote, and muche more could, out of  
 their own Histories (if it were not ouer  
 longsome) to shew that all their bragging  
 of antiquitie is nothing els but fals for-  
 ged lies. Their corrupted knauerie price  
 and peice crope into the Church by the  
 craft of Sathan their Father, who durste

Corpus  
Christies  
day.

Urban⁹ 4

Eua

Portn  
 r song  
 Dopes  
 no Pon  
 s, the  
 e 6. ge  
 of God  
 n vnto  
 d made  
 Latine  
 hn the  
 fence of  
 ople of  
 masse:  
 allow-  
 ) this  
 hurche  
 suffered  
 , for it  
 er this  
 ded to  
 Bond-  
 e yeare  
 eafter,  
 od, the  
 is new  
 pntlie,  
 ecular  
 day



## Ane answer to

2. Cor. 11.

2. Thes. 2.

Ambrosio  
1. Corin. 4.

Libro .4.  
de Virgi-  
libus.

not shew him self at ones, list he shoulde  
haue bene knowen, and so resisted. But  
rather transfiguring him self in an Angel  
of light, as the slacknes of Pastors bego-  
uth to increas, wrought spedylie as a bissie  
Bishop, vnder their handes til at length  
he had fully broght to pas, the whole mi-  
sterie of his iniquitie, which the Apostle  
affirmeth to haue bene a working in his  
dayes, But what nedeth Circumloquy-  
tion when few wordes directlie spoken,  
may speedily end this stryfe. what if I  
should say with Ambrose. Quicquid non  
ab Apostolis traditū est Sceleribus plenū est.  
that is, whatsoeuer is not giuen vnto vs  
by the Apostles, is full of iniquitie, or as  
he sayeth in an other place. Nos noua om-  
nia que Christus non docuit inre damnamus  
quia fidelibus via Christus est. Si igitur Chri-  
stus non docuit quod docemus, etiam nos id  
detestabile iudicamus. that is, we iustlie  
damp all new thinges that Christe hath  
not taught, because Christe is the way to  
the faithfull. If therefore Christ hath not  
taught that thing which we teache, yea,  
euen we our selues do iudge it detestable.  
First therefore because your masse wes  
neuer giuen nor ordeined vnto vs by the  
Apostles

# Renat Be. Epistle. 15

Apostles I with Ambrose affirme it to be full of iniquitie. Secondly, because it is a new doctrine which Christ neuer taught, I mustly damp it, that Christ neuer taught it, these subsequentes shal declare: where bid ever Christ or any of his Apostles say to a man: when they Elected and admitted him: to the ministerie of the church. *Sumpe potestatem celebrandi vel sacrificandi per viuis et mortuis.* as your Idole Bishops sayeth to you, their shawelinges, when ye receaue the beastes marke with power to by and sell the marchandise of the great hooze of Babilon. These wordes they say whē the Chalice is giuen you, together with the Patene, the bread and the wine, take thou authoritie or power to celebrate or say masse for the quick and the dead, yea, so heighly are these wordes esteemed of your Doctors, that if the Bishop omit the saying of them for his part in the profering of the aforesaid thinges, and he that is to be ordeined omit the touching of the thinges profered, that all is for noght, where commanded Christe that ye should denoze all alone, standing at an alter with your back to the peple? where are ye comanded to lift the bread ouer

*Sūma angelica folio. 319.*

*Apoca. 13.*

*Guido de monte Rocherū manipulo curatorū tractatu. 5. de ordine. Cap. 4.*

## Ane answer to

your heades that the people may commit  
 Idolatrie with it. where are ye coman-  
 ded to dissagyle your selues lyke players  
 or fooles with shauē crownes, long wide  
 sarkes aboue your clothing, and shorte  
 peies lyke cotes of Armourre aboue all:  
 where are ye comanded at the ministrati-  
 on of the Sacrament, some tymes to iuke  
 and some tynics to nod, to slepe a while  
 and walk another, now to cry out with a  
 loud voice, and thē to quhisper that your  
 rail may not hear you, to put bothe your  
 handes to your eares and then to streiche  
 them out as the Daw doeth whē she rax-  
 eth her in the morning. why speak ye in  
 a strange langage ( contrar to the mynde  
 of the holy Ghoste ) that the people vn-  
 derstandeth not? when ye haue told me  
 who learned you these iugling castes, thē  
 will I assay what reckening ye can gine  
 of the rest. Fynally I wold ask at you,  
 if the thre thousand persones that Peter  
 by the word of God conuerted ( of whom  
 we read in the Second Chapter of the  
 Actes ) were of the Church of God or not  
 Ye dar not deny but that they were of the  
 Church. If then the masse be the wonted  
 Sacrifice of holy Church ( as ye wolde  
 make

The tryf-  
 ling toyes  
 of the Po-  
 pes masse

1. Cor. 14.

Actes. 2.

make men beleue ) I wonder that they  
 omitted it. For the holy Ghoste for our  
 learning by the pen of Lucas hath moste  
 diligentlie registrat their exercise which  
 is, that after they had receaved the word,  
 they were baptised continued in the Apo-  
 stles doctrine, sele worship breakig of bread  
 & prayers, to be shorte get me one word  
 mention of a Sacrifice offered for sinnes,  
 (since the death of Christ) in all the Actes  
 of the Apostles or in any part of the new  
 Testament by Gods people, and I will  
 grant your argument true, but vnto the  
 tyme that ye proue your arguments out  
 of the word of god, ye must aspardone me  
 for I can not beleue you, no, not suppose  
 ye were ane Angel as ye are but a man.

The exer-  
 cises of the  
 pumative  
 Church.

Gal. 3.

As to your generall Counsels, my faith  
 is not builded vpon them, nether am I  
 bound to beleue one iote of them, further  
 nor they aggre with Gods word, for they  
 that beleueth or taketh any counsel but of  
 God, hath an extreme wo pronounced  
 against them. by the Spirit of God in  
 these wordes. wo to the rebellious chil-  
 dren, sayeth the Lord, that take counsel,  
 but not of me, and couer with a couering,  
 but not by my Spirit that they may lay

Isay. 30.

## Ane answer to

**Generall  
counsels.**

sinne vpon sinne. And in few wordes except these foure, to wit, the first Counsell Nicen holden against Arius, and gathered by the Emperoure Constantine, and by no Pope, for many hundred yeares after the Bishops of Rome, were but prechers of the word of God, hauing no further dominion then their own dioceses did streich. The next general Cōsil was gathered by the Emperoure Valerian, against the Heresie of Macdonius and Eudorus, and was holden in Constantinopol. The third was holden in Ephesus, vnder the Emperour Theodorius against the Heresie of Nestorius. The fourth in Chalcedon vnder the Emperour, Martiane against the Heresie of Eutiches, except these foure, all the rest for the most part are suspect to me, because your Popes were iudges in them their selues.

**Ecclesi. 8.**

Therefore seeing the wise man hath counselled me otherwise, namely, not to go to Law with the Iudge forasmuch as he will giue sentence according to his owne honor, it were but folly then to subject my Faith to the iudgement of these counsels whereof Antichristes haue bene heades and Iudges. The controuersie then  
being



being betwix vs Christians, & you papistes, ye striving for the tyrannical domination and vainglorie of your Pope, and the certitude of his Counsels, and we for the eternal heavenly glorie of our Christ, and the veritie of his holy Euangle. Let all men iudge whither it be right to ad-  
 mit the Pope Arbitrer in his owne cause, or whither he ought to be iudged by the word of God, and Gospel of his Christ, to whome all power is given in heauen, and in earth whose word that he hath spoken, shall iudge vs all in the last day. I feare not to affirme that the mater ought to be tryed by the Scriptures, howsoever Antichrist bragge of his owne authoritie, that moſte iuſtly he vſurpeth ouer me as his Law doeth witnes, in theſe wordes.  
 Omnes Christi fideles de necessitate Salutis  
 ſubſunt Romano pontifici qui vtrūq; gladium  
 habet et omnes iudicat a nemine autē iudicatur  
 that is, all that be faithfull Christians of the neceſſitie of Saluation are ſubiect to the Biſhop of Rome, which hath bothe the ſwordes (that is ſpiritual and tempo-  
 ral) and iudgeth all men, and to be iudged of no man: what I beſeeche you may we loke for at thoſe Counſels? whereof

L

math. 28.

These wo-  
 dis are wri-  
 ten in the  
 book that  
 is callit e-  
 traugari-  
 tes comu-  
 nes libro.  
 1. de ma-  
 ritate et o-  
 bedientia  
 Chap. 1.

## Ane answer to

In pretty  
similitude

this tyrant is iudge, euen this ( in my  
iudgement ) that when all the adulterers  
and hooymongers of Scotland and all  
other Countries giueth their general cō-  
sent to put down al bordales and villany,  
that then a generall Councel whercof the  
Pope is head and iudge ( with his Treas-  
tures, the carnall Cardinales and their  
adellors, forsworne slaues and mostrous  
myrrat Bishopes ) shal abolishe and put  
down al superstitiō & Idolatrie. Meruell  
not theretore why we affirme this doc-  
trine of oures, I meane the Euangle,  
with so great clamoure and labour, not  
to our own perdition and others, as ye  
suppose, but rather to our Saluation, yea,  
we knowe that damnation abydeth vs, if  
that we preach not the Euangle, whiche  
also we are commanded to cry and not to  
ceis from speaking and bearing witnes  
to the treuth, which we haue bothe hard  
and sene, nether doeth our doctrine re-  
pugne ( as ye wold make men beleue ) to  
all good and cunning men, as I trust the  
vnaffectionat Reader shal perceaue, but  
we builde not vpon men, but vpon the  
treuth of God, conuelling oure selues to  
know nothing but Iesus Christe ( not  
him

.Col. 9.

E ap. 58.

Actis. 4.

.Col. 3.

him that hingeth in a cord or halter ouer  
your altars sumtyme til he be woozmeat-  
ten and not worth the holding adiudged  
to the fyre ) no, but him we confesse that  
wes made (not of white corne) but of the  
seede of Dauid, according to the fleshe, yea,  
euen him that wes crucified, and declared  
mightylie to be the Sonne of God touch-  
ing the Spirit of Sanctification by the  
Resurrection from the dead. Ye bragge  
much of Doctors and learned men to be  
upon your syde, but hitherto we haue ne-  
ther hard their names, nor yet any autho-  
rities out of their writings for your prufe  
And that it may appeare how fals this  
your accusation is, althogh I haue no  
nede of Doctors, yet do I infer some, and  
shal godwilling infer mo hereafter, as  
that occasion shal be offered. As to your  
Islandzing with noualtie our faith and  
doctrine, I haue alreadie in the first Sec-  
tion answered, and partlie by occasiō also  
in this. The doctrine that we professe &  
teach, to haue bene from the beginning,  
I haue alreadie prouē, and that the scope  
thereof is onely to teache men to knowe  
the Eternal the Father of our Lorde Je-  
sus, to be the verie onely trew God, and

Rom. 9.

## Anſwer to

**Joh. 17.** that he whom he ſent, is the Sauour of the world. In this doctrine alone conſiſteth lyfe euerlaſting, as witneſſeth the Lord Jeſus, and this is lyfe eternal that they knowe thee to be onely verie God, and whom thou haſt ſent, Jeſus Chriſt, this doctrine we haue profeſſed at this preſent doeth, and ſhall by Gods grace, confeſſe vnto the end in diſpyte of Satan and his Ticker your Hope & Antechriſt.

## Renats Epistle the Thyd Section.

**B**Ehold I beſech you, that ye deceaue not your ſelues, and namely in theſe laſt and moſte perrellous dayes, of the which the holy write prophecieth and affirmeth the great dangeres and miſchief ſo that in the dayes, euen the choſen and Elect ( if it were poſſible ) therethrough ſhalbe peruerſed. Ye knowe planely if that ye loke ouer the Scripture with humilitie the ſlight and deſait of Sathan ( Chriſtes and all Chriſtians enemies ) for to miſreule and diſturb the trew Kirk and his furious interpyſes alſo to deſeit and put away the remembrance of Chriſt  
Jeſus

Jesus ye misknow not. Take heed ther-  
fore I adiure you welbeloued and Chris-  
tiane brethren, that ye be not Seduced  
with his subteltie and craftines, and be-  
ing Seduced, that ye be not the instru-  
ments to peruert others from the faith.  
Sathan can not take Christes name from  
you but yet be war I pray you, and I  
warne you of charitie for your weill and  
Saluation, that he pluk not Christe him-  
self from you. Think I besech you where,  
and by what maner we haue Christ treu-  
lie? Haue we him not by his trew worde  
in the trew Sacrament? Haue we him  
not i the trew Kirk by verie faith? Haue  
ye not lightlyed I make your selues iud-  
ges, and contempned the trew Kirk sit-  
uat vpon the montane? and this yneugh  
knowing of all men, Intruse ye not an  
onely figure for the treuh of Christes line  
by bodie in the Sacramēt and euchariste?  
They knowe who hach red the Scriptu-  
res and Doctors writings, that ye pro-  
pone the wordes of the Law, and not the  
Law it self, nor the trew worde of God,  
for probation and setting forthe of yone  
doctrine, therefore ye reteane onely the  
name of Christe, but be war I pray you



## Anſwer to

that ye put not Chriſte him ſelfe frome you, haue ye not expelled him firſt in his Ymages? and thereafter in the eucharifte and maſſe. And laſt of all in expounding the Scripture otherwiſe then it behoued, in whole rourne what other thig haue ye ſet out but a Creatur or creatures inuent, that is your doctrine and teachement,

## D. Fearguffones anſwer.

**I**f that we did depend ather on men or mens doctrine, whither it were our owne or other mens, then no dout, we were verie able to be deceaued, and to deceaue others. But forasmuch as the doctrine that we are groundeed vpon, come neuer be the will of man (as ſayeth Peter) but by the wil of God, we are aſſured not to deceaue our ſelnes, for he is no decea-uer in whom we truſt, but rather the way the veritie and the life, and him we follow certeanely beleuing that then we can not walk in darknes, for we know as ſayeth S. Iohn in his firſt generall Epistle that we are of God, althogh the whole world lyeth in wickednes. We know that the Sonne of God is come, and hath giuen vs a mynde to knowe him that is trew,  
and

Pet. 1.

Iohn. 14.

bid. 8.

and we are in him, that is in his Sonne  
Jesus Christ, the same is verie God and  
eternall lyfe. This doctrine we haue lear-  
ned of God, in it we trust, being assured  
that the gates of Hell shall not preuaile a-  
gainst vs.

I trow it is, that the Scriptures plain-  
ly affirmeth in diuers and syndrie places,  
that the latter dayes shalbe ful of dangers,  
and therefore moste carefully doeth the  
Spirit of our God, not onely warne vs  
of the dangers, but also the meane to a-  
uoyde them is manifestly proponed to vs  
in these wordes. He that perseuereth vnto  
the end shal be saued. But as all shal be  
full of perrell euerie where, so shal not the  
Church lack her part, being assailed with  
fals Christes and fals Prophetes, who  
shal shew suche lying wonders, signes,  
and myrackles, that if it were possible  
the verie chosen should be deceaued. But  
blissed be God that hath not left these his  
moste necessar admonitions in so obscure  
parables that hardly may the mater be  
decerned, no, but rather hath by his Apo-  
stles and diligent watchmen, painted  
out moste liuely, the manners and doctrine  
of these fals pphetes, Peter sayeth, They

1. Thon.

math. 18.

math. 24

2. Tessa.

2. Peter.

## Ane answer to

shal deny the Lord that bought them, and  
 through couetousnes make merchandize  
 of the people. wes Christ Iesu albe(i the  
 Popes Church ) granted to be the Lorde  
 that bought vs with his blood: or were we  
 not reached to be bought out of purgatorie  
 by masses, whiche of these gredie beastes  
 wes bought for money, with mony other  
 such dānable wayes, whereby the way of  
 treuth wes euil spoken of, which I omit  
 for tediousnes, this remembryng onelie  
 as the fontane whereout of the rest sprāg.  
 These men that thus deminisheth the po-  
 wer of the Sonne of God, to be vterlie  
 ignorant of the Father, and with him to  
 haue no societie. S. Iohn plainely affir-  
 meth. Judas the seruant of Iesus Christ  
 and brother of Iames, calleth them clou-  
 des without water, and trees without  
 frute, that is such mē as are called Bisho-  
 pes and Pastors, and when it cometh to  
 the watering of Christes shepe with the  
 water of lyfe, they ather suffer them to die  
 for thirst or els compell them to do two  
 euiles, that is to forsake the eternal who  
 is the onely fontane of lyuing water and  
 drink of rotten pooles made by men that  
 can hold no water, when Christes chosen  
 are

1. Joh. 2.

Jude. 14

Jer. 2.

are to be fed with the frute of that tre that standeth in the middelt of the Paradise of God, ather get they no frute, or els stinking Onzeons and Barlyk of Egypt, that is to say massing, clinking, ringing, singing, playing, sensing, crossing, iking, nodding, and processions: wherein the unpreaching prelat (with his shameles shauelinges, no better preachers then the dum dog their master) he I say (lacking the misterie of Saluation in his hart, ad the Sermon of exhortatiō banished from his mouth) is decked like a player in mistical aparel with Trosse and myter, gloves and ringes, caip and coule, to the great contempt and mockage of God, and destruction of his people, forgetting in the mean tyme that their triumph is the begining of their sorow, hauing the black darkness reserved to them for euer. Apo. 2.

Paule the moste vigilant watcheman of Christes Church, not onely for his owne tyme, but also careful for the posteritie, doeth no les diligentlie, not these men nor the rest of his nyghboures in office almoste in all his Episties, but chiefly to Timothie, in these wordes. The Spirit speaketh euidently that in the latter tymes 2. Pet. 2

## The answer to

1. Tim. 4.

math. 23.

Old heres-  
tikis that  
forbad ma-  
riage exco-  
municate the  
new.

some shall depart from the faith, and shall  
giue head vnto Spirites of error, and  
doctrines of Deuilles whiche speak lyes  
through Apocrycie, and haue their consci-  
ence burnt with an hote yre, forbidding  
to marie, and commanding to abstaine from  
meates which God hath created to be re-  
ceaued with giuing of thanks of the which  
belene and know the treuth, who doeth  
not se (but suche as be wilfully blind) the  
doctrine papistical mosse liuely descriued  
and handsomely set furth in this prophe-  
cie, for who in these latter and dangerous  
dayes hath forbidden Mariage, and hath  
commanded distinction of meates, perse-  
cuting the violaters of these precepts with  
fyre and sword, esteeming his own tra-  
ditions aboue the comandements of God  
who I say hath done this but the Pope  
and his clergie the Antichriste & his me-  
bers. It wil auale you nothing to ascrue  
and applye the accomplishing of this pro-  
phecie to Montanus, to the Heretiques  
called Tatiani, and the Encratikes, seing  
ye are found in the lyke fault, and so guilty  
of the same damnation, no more then it  
wil auale a murderer that now killeth  
a man, to thinke that the curse of God pro-  
nounced



# Renat Be. Epistle. 22

denounced against Cain, streacherth not  
 mer him.

wherefore freind in my iudgement, it  
 streth with you as Esop in his Fables,  
 tenzed to haue happened to a Saddock,  
 that gaue her self forth for a Whisition, &  
 a healer of others, who when she came to  
 giue her Counsell and minister her Whi-  
 lles, wes reiected of the seicke perioncs  
 (because she her self appeared to be all o-  
 mergoine with the gulsoch) with this an-  
 swer, *medice cura teipsum*. So say I to  
 you, ye giue your self forth for a spiritual  
 Whisition, a professor of Gods worde,  
 and to be a warner of others, to be ware  
 of errours, whē as in the meane tyme ye  
 your self had moste neid of spiritual Whi-  
 sick, and holsome Counsell of all others,  
 and that because I se you plunged in ex-  
 treme erroze and vehementlie deceaued  
 with fals doctrine, therefore I say to you  
 as Paule the Apostle said to his brethien  
 (the Pharisies) as concerning the fleshe,  
 who were so zealous for the maintenance  
 of their owne ryghteousnes which they  
 thought they had by the workes of the law  
 and therefore utterly spoyled them selues  
 of the ryghteousnes of God, that came by

Esop.

Rom. 10.

## Ane answer to

Rom. 2.

mat. 7.

Deute. 32.

1. Pet. 5.

Faith in Iesus Christe. Thou preaches  
that a man should not steal, and in the  
meane tyme thou robbist God of his glo-  
rie. If then ye wold that we should ad-  
mit you to take the mote out of our eie,  
cast first out the balk that is in your own  
If ye wold that we should obey your ad-  
monitiōs, let them bring forth some frute  
in your self, or els ye are lyke to be repul-  
sed with this sentence. Dislition haile thy  
self. And althogh we do reiect you for iust  
causes, principally for your intoricate doc-  
trine, think not therefor that these Scrip-  
tures (whereof your admonitiōs are  
taken, concerning the latter dayes) are  
of vs carelesly passed ouer, no, God for-  
bid, for they be warninges betuix oure  
eyes. The Apostle Peter hath moste care-  
fully warned vs, of Sathans slyght and  
fury, not forgetting also to instruct vs how  
to withstand him, in these wordes. Be  
sober and watche for your aduersarie, the  
Deuil, as a roring lyon, walketh aboute  
seeking whome he may deuore, whome  
(sayeth the Apostle) ye shall resist, being  
steadfast in Faith, ye say that Sathan can  
not take Christes name from vs, no, cer-  
tanely, nor steare a haire of our heades,  
forther

neither then God doeth appoint him.  
 We are not affrayed that that Serpent  
 shal ather spoyle vs of christ or of his na-  
 me, for we know our selues to be Christs  
 shepe, to whom he hath not onely promised  
 eternal lyfe, but also that they shall neuer  
 perishe, nor be plucked out of his hand by  
 any. This certanetie of our Saluation,  
 proceedeth not of our owne merites and  
 worthynes ( which God did foresie to be  
 in vs, as ye blasphemous Papistes do  
 affirme) nor yet of the worthynes of the  
 workes that follow after our externall  
 reformation, no, but the begining, the mid-  
 dle, and the end of our Saluatiō, cometh  
 of the meare mercy of our God alone, in  
 Christe Iesus his Sonne, to whome he  
 freely & liberally gaue vs, before all worl-  
 des, as that he him self witnesseth in the  
 Euangle of Iohn, saying. My Father  
 which gaue them me, is greater then all,  
 and none is able to take them out of my  
 Fathers hand, I and my Father are one.  
 Upon these promises we rest, and shall  
 stand willing vnto the end, neither feare we  
 his promises nor the fidelitie of them, for  
 we suppose we be fragel, yet wil he not deny  
 him self, but how cometh it to pas that

Job. 1.

Job. 10.

Ephes. 1.

John. 10.

1 Tim. 2.

## An answer to

ye perceave not the craft of this Serpent  
your self, whereof ye admonish others so  
earnestly. For Sathan hath not onelie  
spoyled you of christ him self (giuen you a  
whyte teperane God to play you with )  
but also hath spoyled a great number of  
your masters men , even of the verie na-  
me of Christe. For they think it to base a  
name to be called Christians wherewith  
euerie man is tearmed that is Baptised.  
And therefore are som of them called Frā-  
siscans, some Benedictinis, some Domi-  
nicans & Agustinians , some Carmelites  
and Cartulians , some Heremites and  
Jacobins , and some with one name and  
some with other, whiche I like to rehers.  
Whereby plainly witnessing that they are  
ashamed of the name of Christ before men  
that he may deny them before his Father  
in any wise to apertean to him , but to be  
of the number of those filthy locusts that  
S. John remembreth in his Reuelation,  
to haue come out of the bottomles pit.

math. 10.

Apoc. 9.

Ye desyre vs to remember where and  
by what maner we haue Christe treuly,  
then ye labour to persuade vs that he is  
incloled in the Sacrament, & knet to the  
Church, vnto the which in deid he is cup-  
led

ed and married by an everlasting covenāte  
 out not to your adulterous Church, which  
 ye wold make men beleue, were the trew  
 Church of God, and so ye conclude that  
 ye haue dyspyled the Church sittuat vpo  
 the montane, and hath intrused a figure  
 for Christes body in the Sacrament.  
 This I trust be your meaning and the  
 scope of your argument, whereunto we  
 answer. That the Lord Iesus being reas-  
 oned to leue the world and go to his Fa-  
 ther, seing his Disciples (who at that  
 present were carnall mynded) soze for  
 his bodylie departing, made vnto them  
 a solempned promise, that he wolde not  
 leaue them confortles, but if they wolde  
 kepe his commandements and teache his  
 people also to obserue all, & whatsoeuer  
 he had commanded them, that then but  
 out he wold be present with them vnto  
 the end of the world, not carnally nor ma-  
 terially inclosed in a bit of conuited bread  
 which is now and then offered for sicke  
 & wine and fearly horses) but by his ho-  
 ly Spirit effectually working i their har-  
 ts that thing which his bodylie presence  
 could not do, whose departing from them  
 was vtterly necessarie and expedient, as

hosea. 2.

John. 16.

John. 14

math. 28.



## The answer to

John. 16.

he him self doeth witnes, in these wordes  
I tell you the treuth it is expedient for  
you that I go away, for if I go not away  
the comforter which is the holy Ghoste,  
will not come vnto you, but if I depart  
I will send him vnto you. Marck these  
wordes ye carnal Capernautes (that wold  
pluck Christes flesh from the right hand  
of the Father) that if ye haue his flesh yet  
still with you, ye lack his Spirit, for he  
affirmeth in plaine wordes that the Spi-  
rit will not come except he depart and be  
absent in bodie. Now chuse yow, whether  
ye will want his bodie or his Spirit? or  
rather whether think ye it better to ima-  
gine that ye haue his bodie? for otherwise  
ye haue it not, and so for your fals imagi-  
nation, lack his Spirit, or to grant that  
thing to be absent, which is absent in deid  
and can not come til the latter day, to the  
end ye may be participant of that holie  
Spirit that God poureth in the hartes  
of his chosen, eue here in this lyfe, where-  
by we cry Abba, Father. But the questiō  
is sone answered on your part, I am as-  
sured ye had rather play you with yout  
myrie conceats, contenting your selues  
with that presence of Christe that you  
think

Rom. 8.

think ye haue, nor to haue his Spirit, except that ye might win money thereby, as Symon Magus your prediceffour wold haue done. For ye haue win more by the Magicall and merualous lying myracle of transubstantiation, whereby ye wold make men beleue that a peece of bread not worth a quarter of a farthing, were changed in your masses, to the body of Christ God and man, the same lench & hyde that he hang on the crosse, by this iugling I say ye haue win more then euer ye did by his Spirit. But to the purpose, we conclude that Christ is here present with his Church alwayes ( according to his promise ) by his holy Ghoste, whiche who so hath not aperteined not to Christ with what giftes soener he be indued besyde. Ye make our selues iudges whither that we haue lighlyed the treu Church or not, sittuat vpon the montane, if ye mean hereby the Church of Rome ( as I doubt not butt ye do ) we deny simplie that it is the treu Church, but rather that spirituall Babylone, whereout of the Lord hath comanded his people to come, that they be not partaker of her plagues. whither ye meane by this montane, that great

Roma. 8.

Apoc. 14.

## Ane answer to

nath. 4.
Apoca. 17
Sap. man  
ueno libro  
2. de vita  
Blasph.

 hil of ambitiō that Sathan carped Christ  
 to, when that he promised him the whole  
 Kingdomes of the earth, if he wold wor-  
 ship hi, which Christ refused, & your Pope  
 hath receaved, or if ye meane hereby the  
 hilles that are situat about Rome (which  
 S. John sayeth. are 7. in number, which  
 also Baptista Mantuanus affirmeth, for  
 he calleth your Rome, Septu collem urbem)  
 I can not well tell. An other hill or hil-  
 les whereon your harlot sitteth, I know  
 none, and thoght your meaning be not  
 hid from me concerning this mater, yet  
 for the vanitie of it, I leaue it to be inter-  
 preted by your self.

Ye affirme that we intruse an onely  
 figure for the treuth of Christes body in  
 the Sacrament. They must haue leaue to  
 lie that can not speak the treuth. who e-  
 ner hard any of vs ather say priuatlie or  
 speak openly in our preachings that the  
 Sacramēt is but a bare figure of Christ-  
 es body. I am assured there is no man  
 able to proue it. But rather this is oure  
 doctrine of that moste saccrete and holis  
 Sacrament, that as we agree not with  
 you Papistes that wold make men beleue  
 that the bread were changed in Christes  
 carnall

earnall and manly fleshe by transubstantiation (which fleshe the heauē must hold vnto the time that all thinges be restored which God hath spokē by the mouthes of his holy Prophetes since the worlde begouth as witnesseth S. Peter) So do we not agree with them that iudgeth the Sacramentall bread and wine to be but bare signes or figures onely, constantlie affirming and vndoubtedly beleuing that as verilie as our teith eateth the bread and our mouthes drinketh the wine (whereby our bodyes, as sayeth David, is strengthened, and our hartes made glade) so verilie are we partakers of Chrestes body by faith, whereby we are nourished to lyfe euerlastinge, and this partaking requireth nether transubstantiation, incarnation, nor carnall presence, but requireth the eleuatiō of our Spirites by faith to heauen, there to be partakers of Christ not with carnal teith, but with faith affectual. This maner of partaking were the people taught in the primitive Church, as witnesseth this sentence. Sursum corda which wes vsed at the ministratiō of the Lordes Supper whereby the people wer moued to lift vp their hartes about all

Acts. 3.

Psal 104.

Sursum corda. abused  
the masse

## The answer to

earthly and sensyble thinges, whose answer wes, habemus ad Dominum we haue them lifted vp to the Lord, which wordes mooste shamefullie were abused in your mischynous masse, to your shame and confusion.

**Hebr. 4.** And that Chrystes body is a true naturall body in deid, lyke vnto oures in all thinges sinne except, & no fantasy which may be inclosed in a peice of bread, and so in 10. thousand places at ones, and that the Sacramentall bread is not changed in Chrystes flesh and blood, as the Papist dreameth, not onely the whole Scripture, but all godly and faithfull wryters do testifie. And first S. Augustyne whose mooste plaine and euident sentences (for the proufe of this purpose) if I should infer this lyric work should grow to a greater volume then ather I am mynded now to write, or yet tyme will permit, being otherwise occupied, principally in the feeding of that flock wherof the holy Ghost hath made me ouersear. Sum yet I will produce to giue the readers a taste of the rest. In his comentary vpon the Psalmes he hath these wordes. Non hoc corpus est manducatum quod videtis et bibiturum illum Sanguinem

**Augustine.**  
vpon the  
98. psal.



Sanguinem quem fufuri funt qui me crucifi-  
 gent. Sed Sacramentum aliquod commendo  
 vobis quod Spiritualiter intellectum vivifica-  
 bit vos that is ye shal not eat this body  
 which ye se, nor drinke that blood that  
 they shall shed which shall Crucifie me,  
 but I commend vnto you a certane Sa-  
 crament (oz mysterie) which being spiri-  
 tually vnderftaded, shal quickē you. And  
 in an other place. Corpus Christi in quo re-  
 surrexit in vno loco esse oportet: veritas autem  
 eius vbiq; diffusa est. That is the body  
 of Christ wherein he arose muste be, on  
 forse in one place, but his veritie is spred  
 abroad euerie where. His tractat vpon  
 Iohn is full of suche sentēces, and many  
 other of his workes also, as his Epistle  
 to Dardan<sup>s</sup>, his booke of Christiane doc-  
 trine, the notable worke of the Citie of  
 God, al whiche I omit for lenth. And be-  
 cause that the latine sentences occuppeth  
 rourne, and also that euerie man vnder-  
 standeth them not, let it be sufficient to  
 recite them in English, the treuch of the  
 Allegatiōs & translating of them, who so  
 doubts of, let him examine the places al-  
 ledged.

Tertuliane wryting against Marcione

D iii

In one  
 Epistle to  
 Hierome

Tertulian  
 libro. 4.

## An answer to

hath these wordes. Christ taking bread & distributing it to his Disciples made it his bodie, saying. This is my body, that is to say the figure of my body, but this bread could not haue bene a figure of it except Christ hath had a rewe body, for a vaine or fantastical thing cā take no figure. Ambrose vpon the first Epistle of Paule to the Corinthians and 11. chapter, hath these wordes (vpon this sentence) Shew the Lordes death. Because (sayeth he) that we were deliuered by the death of the Lord, we in eating and drinking of this thing (he meaneth the Sacrament) do signifie the fleshe and blood whiche were offered for vs. &c.

Ambrose.

Origene. Origene in his 7. homilie vpon Leuiticus, hath these wordes, not onely is there a letter that killeth in the old Testament to be found, but also in the new Testament a letter which killeth him that doeth not vnderstand the thinges spiritually, for if thou do follow after the letter, this that is spoken. Except ye eat my fleshe, and drink my blood, this letter killeth, therefor it is spiritually to be vnderstand. S. Iohn Chrysostome, in one of his homilies vpon the 26. of Mathew hath

Origene.

Chrysost.

hath these wordes. He also drank of it lest whē they hard his wordes they shuld say, why do we then drink blood and eat fleshe? And so should be troubled, for whē he spak before of those thinges they were offended with his wordes, and that the same should not now also come to pas, he him self drank first of it, that they also without grudging or trubil might comunicat of the mysteries. These same wordes in affect shortlyer sumtwhat collected hath Thomas Aquino in his book called cathena aurea vpon the four Euangelists where also he alledges the same Chrysostome vpon the same place. S. Hierome in his commentary vpon mathew the. 26. chapiter, hath these wordes. After the mystical Easter Lambe wes fulfilled, and he had eaten the Lambis fleshe with his Apostles, he passeth through vnto the Sacrament of the trew Easter Lambe that when Melchisedec the priest of the heigh God in prefiguration of him broght forth bread and wine, he might also represent the treuth of his body. Althogh that Hierome haue not so clerly, as the mater required, mad the conference betwix Christ and Melchisedec yet hath he treuly iudged

D iiii

Cathena  
aurea.  
Thomas  
aquinas  
in. mat.  
26.

Hierom

Hierom  
conferē  
tūz et  
and T  
chisedec  
sum. ob  
obscure

## The answer to

in this place of the Sacramēt, if I shuld rehearse all suche sentences as maketh for this purpose out of the ancient Doctors writings ( as I haue said before ) this small treatie wold growe to a great volume, that I be not to tedious, therefore let these inferred serue at this present, readie hereafter to collect mo, if these endes not the stryfe.

Ye say that they which haue red Scriptures and Doctors writings, knoweth that we propone but the wordes of the Law, and not the Law it self, nor yet haue we ( say ye ) Gods worde for vs, & so ye cōclude, verie magistralliter, as your manner is, that we retereane onely Christs Name and not him self. There is no mā I am assured that hath red the Scriptures and Doctors writings with iudgement, which doeth not knowe this affirmatine of yours to be rashe rayling, lined full of lies. &c.

And then ye laboure to shew how we haue expelled Christe, firste ye say in his Ymages, and Secōdly in the Euchariste and masse, and Thirde in exponing the Scripture according to mans inuention. Hitherto it might haue appeared to men  
of

of sklander indgement (as I haue said in  
the begining of this answer) that the loue  
of God had moued you to this mater, but  
blessed be God, euē the Father of our lord  
Jesus Christ, that now ye haue detected  
your self, bewraying that which before ye  
couered with an excedding wyde cloke of  
Hypocrycie. Let an Ass be als well dec-  
ked as may be with a Lyons skin and yet  
will his long eares declare what he is.  
Let a Moulse be neuer so well cled with a  
shepes skin, yet occasion being offered, he  
wil shew hi self to be a rauening & blood  
christie deuorer of those poore beastes,  
whose skin he wes clothed with. So al-  
thogh that hitherto ye haue most craicely  
couered your self with Christes name, yet  
now thou doest shew thy self to be a filthy  
Idolater, and fals worshipper of God,  
and that the loue to thy Idoles and Idol-  
atrous masse (which thou cōplanes that  
ye haue expelled) hath moued thee to  
write, and not the loue of God and Sal-  
uation of thy brethē as thou pretendeth.  
Thou sayest that we haue expelled Christ  
in his ymages, it became thee firste to  
haue prouen that he wes present in ym-  
ages, and then thy argument had bene the

Hypocrisie  
disclosed.



## Ane answer to

Exod. 20.

Ströger. But that Ymages are forbidden of God, & that his people shal abhor them and flee from them, as from snares that catcheth the soules of ignorants in the miserable captiuitie of Idolatrie, and deuorcement frö God, the whole Scriptures do testifie. First the Lorde our God expressly forbiddeth in the Second comāndement of the Decaloge, that we shall make any Ymages, similitudes or lykenesses of any kynde of thing in the heauē aboue, the earth beneth, or in the water vnder the earth. Secondly that if it shall come to pas that Sathan shall fill any mā's hart with vanitie to make Ymages, then are we forbidden to reder any kinde of reuerence ather in outward gestur or in inuward mynde. In these wordes thou shalt not bowe doune to them, nor worship them. Thridly he promisetht to punish the transgressors of this comāndement, vnto the thrid & fourt Generatio. This is the immutable decree of the most hiest, cōcerning Ymages, whereupon we rest, not caring what men of how great authoritie, nor the wicked world, be cankered custome hath ather done or vsed to the contrarie. How greuously Idolaters are

# Renat. Be. Epistle. 30

are punished, the seuerer and rigorous execution vſed by Moyses against them (who yet wes the meakeſt man on earth) euidently witneſſeth, read the 32. of Exodus The intyſers to Idolatrie muſt be killed althogh they appeare to be holy, how neire ſo euer they be of kin, freindſhip or alliance. The miſerable (and vnto this hour endles) captiuitie of the whole 10. Tribes of Iſrael (whom Ieroboam the ſonne of Nebat cauſed to ſinne) ſufficientlie doeth declare vnto vs, bothe how ſore God hateth Idolatrie and puniſheth Idolaters, how deteſtable they haue alwayes bene in the ſyght of all Gods Prophetes, Dauid in his Pſalmes, Eſayas in his Prophecie, and the wiſe man in his wiſdome teſtifieth, Ieremie calleth them the doctrine of vanitie, and yet ye are not affrayed by your Theologie to affirme that they ar lay mēſ bokeſ, whereby Chriſt preſenteth him ſelf to his people, as if he delited to teache his people with vanitie, God ſend you better knowledge, if that of ignorance and not of malice ye write.

Seing therefore that as the wiſe man ſayeth, they were not from the beginning, neither ſhall continue ſoꝛ euer, with him

Num. 12.  
Exod. 32.

Deuter. 19

1. Reg. 12.

2. Reg. 17.

Pſalm. 115

Eſay. 40.  
and 41.

Sapie. 13.

Ieremi. 10

Sapie. 14

## His answer to

I conclude that they are miserable, and among the dead is their hope that wor-  
shippereth and calleth them Gods, that are  
the workes of mens handes. Finally  
whither we that dependeth vpon God al-  
lone to receaue our doctrine of his mouth  
or ye that stablisheth your doctrine by the  
authoritie of the Church, of Counsels and  
Doctors, which of vs exponeth the Scrip-  
ture according to mans inuention. Let  
all men iudge as they wil answer to God.

### Renats Epistle the fourth Section.

I require, o learned and lettered men,  
for the death of Christes sake to wepe  
and consider this foresaid, for I burne  
when I se so expert men with a great nom-  
ber of others led by your persuation and  
exemple in so manifest perrel and danger  
of their Saluation. wherefore abhor and  
relect ye the Christiane peoples Sacrifice  
that is the masse? which we haue figured  
by the Law of nature and of Moyses, pro-  
mised in the Prophetes, which we haue  
exhibit and giuen vs in the Euangel,  
which was receaued and authorized in the  
Primate Birk, and hath bene alwayes  
used

used so oft as a thing moste necessar by all  
the Elect and predestinat people of God,  
whiche thing moste plainly witnesseth,  
Dionisius Areopagita, Ignatius with  
the rest of the holy Fathers of the prima-  
rine Kirk, whose iudgement and autho-  
ritie in expounding and declaring the holy  
Scripture, namelpe of the Sacrifice of  
the Masse. I pray you (o conyng men) let  
vs with sobernes follow and not lean to  
our owne wit and iudgement in a mater  
of so great importance. Let vs steere by  
the negligēce and sluggishnes of Pastors,  
not tollerable, and let vs plainly argewe  
their abuses with the vehemēcie of Gods  
word. And I pray God of his infinit mer-  
cy that we may confirme and kepe the  
Christiane people in trewe faith and god-  
lynes, and that we may edifie and helpe  
as belongeth to Christiane men, ilk one  
other of charitie in Religion and godly  
lyfe. Because we ought to aduert moste cir-  
cumspectlie that we puer not the tren faith  
and Religion, and feare lest we vnderstād  
ouer hie in expounding of holy Scripture.  
And firste of all we ought to provide that  
we leid in captiuitie, our owne wittes and  
others, & that vnderstāding we may haue

## An answer to

the pouertie & humilitie of Spirit which  
Christ our Lord placed in the fundation  
of Christiane building and hath promised  
to recompence the same with the Realme  
of heauen Mat. 15. The Lord most grant  
vs all to be so affected. And thus saire ye  
well o learned men, in Christ Iesu. And  
requireth you again that ye wold declare  
me manifestlie as the Minister of Gods  
worde oght to do, what ye think of the  
masse, the Christiane peoples Sacrifice,  
for so I hope it shal come to pas that by  
quiet talking had on ather partie & wi-  
tinges giue and taken, we shalbe instruc-  
ted by the holy Spirit, what we our sel-  
ues should beleue in so weightie a mater  
and what we oght to propoune to others,  
and set furth to crow. For the thing that  
I crow and beleue is teachd by the ho-  
ly Scriptures, the holy doctors writings  
and consuetude of the Kirk. The same I  
as it aperteineth to euerie Christiane mā  
to do. I professe simple and plainly with-  
out any simulation. written at Edin-  
burgh in the Palaice of the moste noble  
Quene of Scotland 18. calend of Decem-  
ber. Remember I pray you, and prent in  
your myndes that in the last dayes the  
con-



continually and daylie Sacrifice is to be taken away, Lawes and statutes to be abrogat and changed, and ye knowe by whome, by the Antichrist, & they that take part with him, take heed to youre selues my brethren I beseech you. God is witnes of what mynde I deal with you.

### D. Feargussones answer.

**H**ow the aforesaydes are by vs weyed and considered, let the indifferent reader iudge, what zeil it is that hitherto hath, and yet still doeth burne you, I haue already noted. Ye ask of vs why we reject the masse, which ye call the Christiane peoples Sacrifice, we answer. Because it is not that thing in deid whiche ye call it in worde, as at length before I haue prouen, neither are ye able to proue by Gods word that euer Christ appointed his ministers to offer the Sacrament of all bread and wine, in Sacrifice for their own sinnes, and the sinnes of the people, swel dead as alieue. Cry out, and affirme this mater with als many wordes as ye list, yet may ye not be beleued vntill ye proue it by the Scriptures, other Sacrifices then Gods worde teacheth vs, we

## The answer to

may not with saif consciēce admit, except we wilfully prouoke God to punish and  
**Leuiti. 10.** consume vs in his wrath, as he did Nadab and Abihu, and vtterlie reiect vs, as he did Saule. **S.** Paule writing to the  
**1. Samuel 13.** Romans exhorteth vs to giue vp our bodies, a lyming Sacrifice, holy and acceptable vnto God, which he affirmeth to be our reasonable seruing of God. The Apostle writing to the Hebrewes, also exhorteth vs to offer the Sacrifice of thankes geuinge alwayes to God, through  
**Hebre. 13.** Christe, which ( he sayeth ) is the frute of our lippes which confesse his name, willing vs also not to forget to do good, and to distribute ( he meaneth our substance to them that nedeth ) for ( sayeth he ) with suche Sacrifices God is pleased, other Sacrifices appertening to Christiane people, we knowe none commanded in the new Testament.

Ye booke much of Moyses, of the Law of nature, the Prophetes & the Euangel, but out of none of the bring ye any prouise for your purpose. Ye affirme that your masse wes authorized in the Primatiue Church, and alwayes vsed of Gods chosen, and yet ye infer none of their excellences

res for your exemple, but the bare names  
of two men, whose auctoritie and strength  
is to weak to withstand Gods worde.

As to Dionisius Areopagita, I will set  
his master S. Paule against him, writing  
to the Corinthians. who hauing occasiō  
to treat of the veritie of the Lordes Sup-  
per (abused in that Church) rehearseth  
the wordes of Chyistes institution, which  
of him he had receaued, faithfully without  
adding to, or diminishing, which wordes  
and whole action there by him recyted,  
how lyke they are to your mischeuous  
masse, I make your self iudge. Then whi-  
ther ought we to creadit the Elect vessel  
of God S. Paule that spak not his own  
wordes but Chyistes, or to Dionisse that  
hath added vnto them (if it be treu that ye  
alledge on him) iudge also. Ye wil nener  
be able to proue that, that Dionisse of whō  
ye mean, wes that Dionisius Areopagita  
that beleued Paules doctrine, in the Ac-  
tes of the Apostoles, and althogh it were,  
yet is he of no suche auctoritie as an An-  
gel of heauen, whome yet we are forbid-  
den to creadit, teachig any other doctrine  
then Paule hath taught, but rather to  
hold him accursed, But that euer Paule

1. Cor. 11.

Actis. 17.

Galat.

## An answer to

taught ather to Timothie, Titus, or any other Minister that he did appoynte ouer any Church, the merualus craft of massing, the Scripture maketh no mention. Acursed therefore be the teachers of it as the Apostle hath commanded vs to hold them. As to Ignatius and the rest of your holy Fathers, I haue spoken my iudgement of them already, that is, that I nether contempne them nor builde my Faith vpon them, seing that they were but men and so might be deceaued, and also deceaue others. As to your request, wherein ye exhort vs to follow them absolutely in expounding the Scriptures, it is more then any Christiane may admit, seing that we may follow no man, further then they follow Christe, nether in this case cal any man Father or Master vpon earth, hauing one Father the Eternall God, and one Master Christe Iesus in the heauen, yea, and althogh that Paule  
ath .23.  
was the Elect and mosse worthy vessel  
cis. 9. to bear the name of Christe, to Nations,  
Kinges, and the Childrene of Israel,  
Col. 12. and taught of God in the thirde Heauen,  
the mosse wonderfull and vspeakable  
Mysteries of God, yet durst he not be so  
bolde



# Renat Be. Epistle. 34

holde as precissly to desyre men to follow  
him, no, but euier rebuked their depen- 1. Cor. 1.  
ding vpon men moste seuerely, exhorting 1. Cor. 11.  
them to follow him as he followed Christ 3bid. 3.  
affirming that nether he that planted nor  
he that watereth, is any thing but God  
that giueth the increas, is all in all. &c.  
Moreover the Lord by his Prophet accu-  
seth all suche as dependerh vpon men, in  
these wordes. Cursed be the man that Jerem. 17  
trusteth in man, and maketh fleshe his  
arme, and withdraueth his hart from the  
Lorde. These and the lyke cōminations  
will not suffer vs to trust in mā, or make  
him the Waterne of our saluation, lest we  
be accursed of God. As to the sluggishnes  
of your Pastors we leaue them to be stir-  
red vp of you, as ye think good, for in  
our iudgements they are so fast a slepe  
that they can not be walkned so vnsauere math. 5.  
that they can not be salted, & so blind that  
they can not be lyghtned, we haue there-  
fore long ago determined by the worde of  
God to giue none of our holy thinges to math. 7.  
your dogges, nor cast any mo of our pre-  
tious Pearles before your filthy Swyne,  
Lift vp your voce & cry als loude as euier  
ye can, yet shal it come to pas that when



## Anſwer to

Baal heareth his Chaplaines and ſendeth them fyre to conſume their Sacrifice, that then your ignorant Idole Biſhopes ( who for the moſte part knoweth nether new nor old ) ſhall preach the Euangel, yea, your holy Father S. Frances, ſhall alſo make good Chriſtians of the foules that he preached to, as that ye being an Idolater ſhall cauſe an ignorant Idole to do the deutie of a painefull Paſtor. There did neuer one of them enter in at the dore of the ſhepeſolde, but clam vp another way, by Symonie, by Violence, by requiſites of great men, by Popes Bulles, and diſpenſations, by Sorcerie and witchcraft, wherefore we vnderſtand ( that as Chriſt hath ſaid of them ) they be thieues and murderers, let the dead therefore burie theſe dead. Seing that we are commanded to preach the Goſpel to Chriſtes diſperſed flock, I am aſſured ye mean not ( when as ye ſpeak of ſuggiſh Paſtors ) of our Paſtors and preachers, for in your conſcience ( I doubt not ) but ye think them to be vigilant, and wolde wiſhe that they were alſo ſlack as your owne, for then ſhould ye not haue needed to haue written this letter. I pray God of his infinite mercy

Legenda  
aurea de  
vita fran  
ciſci. folio  
140.

hon. 10.  
uk. 9.

mercy to deliuer his people from fals doctrine, and giue them grace to heare his voice onely, as becometh his shepe, abiding in him by trew faith and vnfeined loue, imprinting his trew feare in their hartes that they presume not to vnderstand aboue that which is mete to be vnderstanded, but according to sobrietie, as God hath dealt to euerie man the measure of faith. We know that God hath blisfed the meak, but there is a difference betwix meaknes and ignorant error, God giue vs his grace therefore to imbrace Iesus Christe, freely now offered vnto vs with humilyprie and meaknes, giuing a bolde confession of his name before this froward generatiō, that he may confesse vs before his father in heauen. Amen.

Roma. 12.

math. 10.

mark. 8.

Now ye bid vs faire wel, and thereafter ye require vs to declare vnto you manifestlie (as the Minister of Gods worde ought to do) what we think of the masse, which ye throughout this letter haue called the Christiane peoples Sacrifice. This your request we dar not put back, not for that we iudge that ye will beleue the trowth whē it is told you, but because we are bound to giue a reconing of the

## Anſwer to

**Peter. 3.** hope that is in vs, to euerie one that de-  
manderth it.

**Hebr. 9.** I haue already declared vnto you what  
Sacrifices are appointed for Christiane  
people, to offer, out of the 12. Chap. of S.  
Pauls Epistle to the Romans, and 13.  
to the Hebrewes. But as to a Sacrifice  
for our sinnes daylie to be offered (as wer  
the Sacrifices and oblations of the olde  
Testament) appointed of God vnto the  
tyme of reformation, we vnderstand that  
not onely haue we no neide so to do ( be-  
ing now already purged by the blood of  
Christe ) but also whosoener he be that so  
doeth, esteemeth the Sacrifice of Christ in-  
sufficient, which the Apostle affirmeth, he  
offered ones for all on the Croce. And as  
it is ( sayeth he ) appointed vnto me that  
they shal ones die, and after that cometh  
the iudgement, so Christ wes ones offer-  
ed to take away the sinnes of many, and  
vnto them that loke for him shal appeare  
the Second tyme without sinne, vnto  
Saluation. From the 7. Chapter vnto  
the middest of the 10, Chapter, he travel-  
leth at lenth in this mater, finding no o-  
ther faute with the Leviticall Sacrifices,  
but that they were daylie offered, because  
they

they had not strength to expell sinne at ones, and therefore inferreth that Chri-  
stes Sacrifice wes the consumation and  
end of them, and all other Sacrifices for  
sinnes. Forasmuche as he by one oblatio  
hath done that thing ( to wit, consecrated  
for euer them that are Sanctified ) which  
they be so often offerring & Sacrificing,  
could not do, concluding, that where re-  
mission of sinne is, there resteth no more  
offerring for sinne. Cursed be he thē, that  
offereth for sinne any more, seing the holy  
Ghosste hath concluded the contrarie.

As to your masse ye shal haue our iud-  
gement of it in few wordes, and what we  
do mislike in it. Firste we mislike the  
persone that sayeth it, and iudgeth him to  
be a blasphemmer of Christes death, because  
he taketh vpon him the office of Christe,  
namely, he vndertaketh by that Sacrifice  
which he offered, to pacifie the wrathe of  
God the Father, conceaued against aswel  
his own sinnes, as the sinnes of them for  
whome he offereth, whither they be alieue  
or dead. But this can no man do, but  
Christ alone, for of him and to him, alone  
were these wordes spoken out of the hea-  
uen, by the mouth of his Father. This is

## An answer to

math. 3. 28  
17.

John. 10.

my welbeloued Sonne in whome I am well pleased, heare him. Wherefore your preist in his masse taking the aforesaid office vpon him, doeth all that in him lyeth to spoyle Christ of his dignitie, & therefor worthe to be iudged a fals Christ, and a traytor to mans Saluation, for if Christe pronounceth in the Euangel, all suche as came befoze him (vsurpinge the name of Messiah, or tytle of Sauoures) to be theues and murtherers. How muche more worthe are they of that name, that dare presume to be Sauoures, ather of them selues or others now when he is come and perfited the worke of our Redemption. Secondly, we mislike the whole action of your masse, which from the beginning to the end, is nothing els but als plaine an Antithesis or cōtraposition to the Lordes Supper, as lyght is to darcknes, or treuth to fallshood. First the Lord Iesus when he institute this Sacrament and did minister it (I dout not moste sincerely) to his Apostles, wes no other wayes clothed then his common custome wes. And your preistes, after whose ordour I can not tell, for Arons preistes they wil not grant them selues to be, and according to Melchisedeces ordour there



wes neuer one but Christ, then must they be Baals chaplaines, they I say dissagysed lyke players (euerie peice of their core cōteining a mysterie) proceadeth to their masse. The Lorde Iesus sat doune with the 12. Apostles. They stand at an alter alone, he gaue thankes vnto the Father before the Ministracion, and they before their masse rehearse thre blasphemous Confiteor, wherein euerie S. in heauen is made equall (or as we say) Iakfellow lyke, vnto the Eternal God. He preached the comfortable promises of Saluation mixed with exhortations to mutuall loue and amitie. &c. In that language that they all might vnderstand, they nether preach nor exhort, but occupyeth the tyme with speaking to the wall, and now & then for the manersakes, one word or two (turning them to the people) in a strange language that nether the people nor the greatest part of those godmakers them selues vnderstandeth. In giuing the Apostles the bread, the Lorde Iesus declared vnto them in plaine wordes, what it signifieth namely his bodie, which should be broke for them. In these wordes, take eat, this is my bodie which is broken for you.

Luk. 22.

1. Cor. 11.

Jhon. 11.  
14. 15. 16.math. 26.  
mark. 14.

## The answer to

They round and whisper their wordes,  
with a certane magical susurrat[i]on, as if  
it were treason to speake them that the pe-  
ople might heare, saying, *Voc est enim cor-  
pus meum* adding this word *enim* at their  
owne hand, but this is not done without  
a myserie, for to this end say they do we  
it, that as the Virgin conceaued Christe,  
with these fyue wordes, *Fiat michi secunda  
verbum tuum* so we may make Christe of  
bread by other fyue wordes distinctly vn-  
der one breath, without respiratiō, broght  
furthe, these profound mysteries euerie  
soule preist knoweth not, but onely the  
great Rabbines. All that were present  
with Christ were pertakers of the Sacra-  
ment, and no mā is pertaker with them,  
for they deuore all alone. But some of the  
wil say, we debar no mā if any wold take  
part, the contrarie is trew, it wes neuer  
sene that euer a preist wold parte, with a  
quarter of his God to another preist, no  
not with a lyck of his dishe, and that is  
les, this I say they neuer did to their own  
brythre of craft, muche les to a laye man,  
as they did call them, I neuer knew  
any thing that euer they might or did for-  
beare to any man at that dosoned disione  
except

Luk. 1.

The caute-  
les of the  
masse.

mark. 14.

except it were a kisse of the Patene, & that  
 onely to him that lifted their taile or els  
 to some gentilmē that sat by, whom they  
 wold gratifie. If temporal men had bene  
 als euil fellowes of their carnal breakfasts  
 as ye were of your fantasticall Feastes,  
 some of you had not woꝝne so fat neckes  
 as ye did. Christ gaue vnto his Apostles  
 the frute of the wine tre without any mix-  
 ture, but your masse is not ryghtly said,  
 except there be commixtion of water and  
 wine together. In the Lordes Supper  
 bothe trew bread and trew wine is mini-  
 strat to the communicants, & in the masse  
 the papist affirmeth that there remaneth  
 nether bread nor wine, after their Incan-  
 tation, but accidents, as whytnes, roūd-  
 nes, and color. &c. when the Lord Iesus  
 had finished his ministration, the Euan-  
 gelist sayeth. They prayled God with a  
 Hymne or Psalm of thankesgeuing. But  
 when masse is done, there is nothing bot  
 Ite missa est ather said or sung, whereunto  
 is added a latine blissing, with the aers of  
 an emptie cup. Now loke what ye think  
 of your masse, for in my answer to the se-  
 cond Section of your Epistle I haue pro-  
 uen it to be abhominable Idolatrie be-

math. 26.

## Ane answer to

cause that bread and wine corruptable  
Creatures, are in it worshipped in place  
of God the Father and Christ his Sone,  
that it spoyleth Christ of his Priesthead,  
& so of his Sacrifice, & that ye that offer it  
vsurperh his office vpon you, I haue pro-  
uē also. The wicked opiniō of it, to wit,  
that it is Satisfactorie for sinnes, in this  
argument also is included, and that the  
whole action of it in all pointes disagre-  
eth with the institutiō of the Lordes Su-  
per, the conferring of the one action with  
the other aboue written sufficientlie pro-  
ueth. Wherefore we iudge that your pa-  
pistical inuention, the Idolatrous Sacri-  
fice of the masse, is to be reiected and ab-  
horred of al trew worshippers of God as  
that, that is contumelious and blasphe-  
mous to God the Father, and Derogatiō  
to the honor and dignitie of the Lord Je-  
sus his Sonne. This is it that we think  
of your masse, and this doctrine we teach  
to the people out of the infallible word of  
God, that indureth for euer, neither haue  
we respect to Doctors cōsuetude, or bare  
name of the Church, acknowledging  
onely that to be the trew Church in deid  
whych rendereth humble obedience vnto  
her

Esayas.  
40.

Ephes. 5.

her husband Christe Iesus.

This letter ye say wes written in the  
 Quenes maiesties palaice at Edinburgh,  
 I am the more soze in deid, that suche as  
 ye are hath any interteniment in the pa-  
 laices of Princes, but it is no new thing  
 to se fals Prophetes more familiar in the  
 Court, the the trew seruantes of God. A-  
 mazias the Idolatrous preist of Bethel, was  
 in greater estimation with Ieroboam  
 King of Israel, then wes Amos the trew  
 prophet of God, as the Imperious brag-  
 ing of that Idolater witnesseth. O thou  
 Sear (sayeth Amazias) go fle thou away  
 into the land of Iuda, and there eat thy  
 bread and prophetic there, but prophetic  
 no more at Bethel, for it is the Kinges  
 Chappell and the Kinges Court. Iesa-  
 bels Idolatrous preistes were better bele-  
 ned of Ahab King of Israel althogh they  
 propheticeth lies to his distruction, then  
 the Prophet of God Micheas that tolde  
 him the treuth to his Saluation.

God of his great mercy, purge the  
 hart of our native Princesse fro al leaven  
 Papistical, and plant in place thereof his  
 trew feare, ad loue to his eternal veritie.

Ye desyre vs to pzent into our myndes

Amazias

Amos.

Amos. 7.

1. Reg. 22.

A prayer.



## Anſwer to

that in the latter dayes the continual and  
daylie Sacrifice ſhalbe taken away, vn-  
derſtand ye this of your maſſe? if ye do,  
thē certanely, Maſter Doctor, your The-  
ologie is not onely rude, but alſo repug-  
nant to the mynd of the Prophet in this  
place, if ye mean of that ſentence that Da-  
niel rehearſeth in the end of his 12. & laſt  
Ca. (as I thinke ye do) for I know no place  
where this ſentence (that ye haue throwē  
for your purpoſe) is written but in that  
place, if ye mean of that ſentence, I truſt  
the Readers ſhal eaſylie perceauē bothe  
your ignorance (if of ignorance ye haue  
inferred it) and otherwayes your malice  
in throwing of this Text. Daniel (as he  
him ſelf confeſſeth in the beginnig of his  
9. Chapter) vnderſtode by booke, name-  
ly of Jeremies Prophecie, that the Lord  
had appointed his people to indure ba-  
niſhment out of their own cōtrie, & to abyde  
captiues in Babilō 70. yeares which ye-  
ares drawing neir an end, Daniel (as an  
cairful for his people & their returning ho-  
me) querted hi ſelf vnto God by ardent &  
earnest prayer, deſyryng him not to differ  
the tyme of their deliuerance any longer,  
but for his owne names ſake (althogh  
they

Daniel. 9.

Jerem. 19

they were not worthy) to restore them to their libertie, whil he wes yet speaking, praying and cōfessing his own sinne, and the sinnes of his people vnto God. The Angel of the Lorde is sent vnto him, to utter vnto him the yeares determinat of their captiuitie, their returninge home, the reedifying of the citie, the cōming of Christ, his slaughter, and destruction of the citie Ierusalem. By a vision is declared vnto him in the 10. Chap. the cause of the hinderance or defferring of their deliverance, whiche come by the meanes of Cambyses Prince of Persia. The kingdoms of the earth and Monarches, with their Kings (as of Persia, Grecia, Egypt Syria and the Romans, one struinge with an other and all against God) are at lenth wonderfull mystically recited in the 11. Chap. Fynally in the 12. Chap. is declared how the Church beinge eue scattered and dispersed, shalbe deliuered by Christs death, which should abolishe the paylie Sacrifice, whiche beinge done, he prophesies that the temple, and the citie shalbe destroyed by the abhominable deuotion, which is the Hoste of the Romans, mysticallie also signifyinge. By the

Daniel. 10

Daniel. 11  
and 12.

## The answer to

thousand, two hundred and ninety dayes  
and by the thousand thie hundred & fync  
and threttie dayes, the tyme from the de-  
uastation of Ierusalem to Christes secōd  
cōming in the Cloudes. the Prophet also  
in the mean tyme is certified that althogh  
he depart out of this lyfe, yet shal he stand  
vp at the end of the dayes, in the generall  
resurrection, to ring with God in glorie.  
Let all men now iudge whither that this  
prophecie apperteineth to the abolishing  
of the Iudaical Sacrifices or not, and then  
shal it appeare how falsly and ignorantly  
ye throw this place, as I haue said, con-  
trarie to the Prophetes mynde, adding  
of your own, that this Sacrifice shall be  
taken away in the last dayes, where as  
there is no such word in the Prophecie,  
reid it who so list, but with such lies & ad-  
ditions hath your kingdome (that now  
boosterh to fall) bene holden vp.

**Daniel. 7**

To conclude ye say that Lawes and  
statutes shalbe abrogat by Antichrist and  
his adherents, we are verie wel contented  
that the name of Antichrist be ascribed vnto  
that man, or those men that euer hath  
abrogat, or now doeth abolish any Law,  
statute or ordinance, that euer God in his  
Eternall

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His rage passeth the boundes of all modestie. The first was Stephanus the sext, this made tyrant soon after that he was made Pope, first of all abrogat all the Actes of his predecessor Formosus, and gathering a Counsel they concluded to take the bodie of the dead mā out of the graue, and besyde some other superstitions vled toward hi, Striue, caused the two fingers of his right hand to be stroken of, these two namely that he vled to consecrat his prestes with, and thereafter caused the fingers to be cast in Tyber. The other, to wit, Sergius the thrid, thought it not puenough to abrogat, yet ones againe, the Actes of the same Formosus, and to put all out of authoritie that he had authorized, but caused the Second tyme the dead Corps to be taken out of the graue and the head to be stroken from it, as if he had bene leuing, and the body as not worthy of Sepulchre, to be casten in tyber flood. Great was this cōtrouersie (sayeth Blaserna) and a moste wicked example, specially this consuetud being afterward still almoste obserued of such as were Popes, that ather they brak or utterly abrogat the constitutions and Actes of their pre-

blaserna  
de vitiis  
pontificis

## The answer to

predecessors. **G**utherto platyna, Yet I am  
 compelled to recite an example mo of your  
 holy Fathers, written also by the same  
 Platyna, and so conclude. **P**aule the Se-  
 cond of that name, before he wes Pope,  
 called Petrus barbo an vcnetiane borne,  
 he succeded to **P**ius the Second, and im-  
 mediately after he wes established in his  
 dignitie, did beare such harred ad inuy to  
 all that euer his predecessor had done,  
 that straight way he abrogat al his actes  
 & statuts, ad put out of office, al the lear-  
 ned men that the other had gathered to-  
 gether, to be his abbreniatoures, among  
 whom Platyna wes one, who somwhat  
 more boldly then the rest, exhorted the  
 Pope that their cause might be suffered to  
 come to tryal and examination before the  
 Judges. when the Pope had frowardly  
 looked on him a while, he brusterh furthe  
 his answer in these wordes. Ita nos (in-  
 quit) ad iudices renocas / ac si nescires omnia  
 ista in Scrinio pectoris nostri collocata esse.  
 Sic stat sententia (inquit) loco cedant omnes /  
 eant quo volunt / nihil eos moror / pontifex sum  
 mihi licet pro arbitrio animi / aliorum acta et  
 rescindere et approbare. **G**utherto Platyna  
 that is to say, and doest thou so (sayeth  
 he) call vs back vnto the Judges, as if  
 thou

# Renat Be. Epistle. 43

thou knewest not that all Lawes were placed within the chist of our breist. Thus (sayeth he) standeth the sentence. Let all men giue place, let them go where they list, I regard them nothing, I am heigh Bishop, and it is lesome to me according to the arbitrement of my mynde, ather to break, or allow the Actes of others. The Lord open your eyes, eares and mynde, to se, to heare and consider the treuth, & considering it, to imbrace it. For if this be not Antichristes voice, then shal it neuer be hard. To the lord our god be praise for euer more, that thus hath Illuminat our eyes to se and espye the enimie to all ryghteousnes, to the end we may auoyde him, and so the plagues that God hath prepared to poure out vpon that beastle kingdome, and the pertakers therewith. Thus haue I answered (according to my knowledge) this foresaid Epistle, althogh not so learnedly as some other of my brethren could haue done, yet (I doubt not) treuly, and according to the Scriptures of our God, whose power is sufficient to beat doune all imaginations and heigh thinges, that do exault them selues against the knowledge of God, yea, and able

March  
good reas-  
der this  
proude  
braging.

2. Cor. 10.

to bring into captiuitie euerie thought  
to the obedience of Christe, who  
is God ouer all, to whome  
be praise for euer and  
euer. So be it.

W E A

From Dumfermling  
the 26. of Aprill.

1562.

Dent. 18.

The Prophet that shal presume to speak  
a word in my Name, which I haue not  
comanded him to speak, or that speaketh  
in the name of other Gods, euē the same  
Prophet shal die.







